mena, not of the reality of things or of the founda-
tions of existence. Wherever our consciousness meets
what seems to be a foundation, that foundation
wears the appearance of a blank,—when it is not
•a void,—an original state which is featureless and
-a multitude of consequences which are not inherent
in the origin and which nothing in it seems to
justify or visibly to necessitate; there is a mass of
superstructure which has no clear native relation to
the fundamental existence. The first aspect of
'cosmic existence is an Infinite which is to our per-
ception an indeterminate, if not indeterminable.
In this Infinite the universe itself, whether in its
-aspect of Energy or its aspect of structure, appears
•as an indeterminate determination, a "boundless
finite",—paradoxical but necessary expressions which
would seem to indicate that we are face to
face with a suprarational mystery as the base of
things; in that universe arise—from where?—a vast
number and variety of general and particular deter-
minates which do not appear to be warranted by
•anything perceptible in the nature of the Infinite,
but seem to be imposed—or, it may be, self-imposed
—upon it. We give to the Energy which

produces
them the name of Nature, but the word
conveys no
meaning unless it is that the nature of
things is
what it is by virtue of a Force which
arranges them
.according to an inherent Truth in them;
but the
nature of that Truth itself, the reason why
these
'determinates are what they are is
nowhere visible.
It has been possible indeed for human
Science to